ism,,that deduces all things from matter, in the way of qualities and forms, by the name of Peripatetic, or Aristotelic Atheism; we suppose for this reason, because Aristotle physiologized in that way of forms and qualities, educing them out of the power of the matter. But since Aristotle himself cannot be justly taxed for an Atheist, this form of Theism ought rather, as we conceive, to be denominated from Anaximander, and called the Anaxjmandrian Atheism.

xxv. Now the reasons, why Democritus and Leucippus new-rmodelled Atheism, from the Anax^ imandrian and Hylopathian into the Atomic form, ^eeiji to have been chiefly these:—first, because they, being well instructed in that Atomic way of physiologizing, were really convinced, that it was not only more ingenious, but also more agreeable to truth ; the* other, by real qualities and forms, seeming a thing unintelligible. Secondly, because they foresaw, as Lucretius intimates, that the production of forms and qualities out of nothing, and the corruption of them again into nothing, would prepare an easy way for men's belief of a Divine creation and annihilation. And lastly, because, as we have already suggested, they plainly perceived, that these forms and qualities of matter were of a doubtful nature; and therefore, as they were sometimes made a shelter for Atheism, so they might also prove, on the contrary, an asylum fqr Corporeal Theism; in that it might possibly be supposed, that either the matter of the whole WiOrld, or else the more subtile and fiery part of it, was originally endued with an understanding form or quality, and consequently, the whole an animal or god. Wherefore, they took another